

In various studies to date we have learned:

1. That the prophetic days in both Daniel and Revelation are actually years.
2. That those days were all fulfilled in the Holy Land in 688AD, 1948AD and 1967AD.
3. That the Two Witnesses were the Jewish people of the Christian Era and the Gentile Church.
4. That Revelation is not futuristic, but contains repetitive prophecies that are being fulfilled throughout the Christian Era.
5. That the Islamic Dome of the Rock on the old temple site in Jerusalem is the Abomination that Maketh Desolate.
6. That the Time of the Gentiles was over in 1967 and we are now in the end-times of Dan 12:4 and 9.
7. That God's eyes are again focused on the Jewish people, the Holy Land, and the events that are now taking place in Israel.

If any of you missed these prior studies, they can be repeated on request.

But beside day-years, there is another kind of time in prophetic literature, "time, times and 1/2 a time."

People have been saying that "time, times, and 1/2 a time" are three and a half years. Probably because it fits the *Seven-Year* tribulation scheme.

But scholars in Hebrew have told me that Hebrew grammar does not support 3½ years as the correct translation of that idiom. So how long is a prophetic "time" and how many times is "time, times and 1/2 a time"?

Now this is not a simplistic study. These time, times and half a time are far deeper than a thoughtless "maybe they are first or second half of the great tribulation."

We do not serve a simple God and some of God's Word needs serious study before we can understand His intent for a verse. "Time, times and half a time" is an example.

There are three instances of "time, times and 1/2 a time" in the Bible. Two in Daniel and one in Revelation. Here are the times in Daniel:

Dan 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a **time and times and the dividing of time**.

Dan 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a **time, times, and an half**;

and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

So is a *time* a year like the day=years? No, and here is how we know. God gave us "a day for a year." He did not give us a "*time*" for a year.

The Hebrew word for day is *yom*. The Hebrew and High Syriac words for *time* as used in Dan 7:25 and 12:7 are *iddan* and *moadah*. Surely, the creator of the universe knows the difference between *iddan*, *moadah*, and *yom*.

Of course, and He gave us a yom for a year, not an iddan or moadah. So *iddan* (time), and *moadah* (time), mean something else. Lets call them time durations "X."

What about the cryptic way in which those words are used, "time, times, and the dividing of a time?" How many "times" do we have there?

Hebrew is full of idiomatic language. For instance, the Hebrew idiom "cut off" means to kill. "Ate the pieces of" means to bring malicious accusations against, and so on. "Time, times, and the dividing of a time" is also an idiom.

Here are some scriptural examples of that same idiomatic form using different words:

Job 33:14 For God speaketh once, yea twice, yet man perceiveth it not.

Job 40:5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Psa 62:11 God hath spoken once; twice have I heard this; that power belongeth unto God.

Once is one, and *twice* is only one more, for a total of two: $1+1=2$. A singular *one* followed by a plural *twice* is only two. In the same way, a singular *time* followed by a plural *times* is only two.

Time = one; *times* = one more, for a total of two times. Add a *half a time* and we have two and a half times, or $1+1+\frac{1}{2}=2\frac{1}{2}$.

But if a time isn't a year, how long is it? Daniel understood day=years, but he didn't understand *time*. Why?

Because day= years were defined for him in the Old Testament Scriptures. Time was not. In fact, *time* was not defined until late in the New Testament epistles:

2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day [*Greek word, hemera*] is with the Lord as a thousand years, and a thousand years as one day.

On the surface that doesn't look like much of a definition for time, does it? It certainly doesn't work in English.

Is the Lord changing His definition of prophetic days here? No, we can prove that the correct interpretation for prophetic days is still years by the 42 months and 1260 days in Revelation.

What we have in 2Pe 3:8 is an "X" with the Lord is as a thousand years, and a thousand years is as an "X." So how do we solve for "X"? By doing a word study in Greek, which was the original language of the New Testament.

The Greek word translated "day" in 2Pe 3:8 is *hemera*, (*ἡμέρα*). *Hemera* is an ambiguous word sometimes translated: period, moment, season, year, and, guess what . . . *Time*.

So what is the correct translation here? Well, in Greek, context often determines translation, but in the above verse, the correct translation cannot be established with certainty because context does not suggest the correct word.

Hemera is translated *time* in four verses in the KJV, and twelve in the NASB. So *time* is a very acceptable translation. Is it possible that the duration of "X" is a thousand years?

If *time* is a thousand years, and we have $2\frac{1}{2}$ of them, then "time, times, and half times" could be 2500 years.

Now the 1st reference to "time, times and 1/2 half a time was given to Daniel in 552BC, the first year of Belshazzar.

Dan 7:25 And he shall speak great words against the Most High and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

To whom is the Lord is speaking, and when. In this instance, the Lord is speaking to Daniel in 552BC.

In Daniel's day, who spoke out against God? Then, as now, Satan speaks out against God.

Who were the saints in Daniel's time? The Jews, of course.

So from 552BC, when this prophecy was given, the Lord is telling Daniel that the Jews will be under satanically controlled Gentile powers for two and a half times, or possibly 2500 years.

That from Daniel's time, the Holy Land would be ruled by strangers far into the future.

552BC + 2500 = 1948AD, and new Israel!

Just a lucky hit? If that is not the correct interpretation, then it has to be one of the most remarkable coincidences in all recorded history. It fits Scripture and history, right to the year!

But this verse does not stand alone . . .

At the end of his ministry, in 533BC (the third year of Cyrus), Daniel was given another vision. This one also contained a "time, times and 1/2 a time."

Dan 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever . . .

that it shall be for a time, times, and half; and when he shall have accomplished to scatter or shatter) the power of the holy people, all these things shall be finished.

Well, the scattering of the Jews was finished in 1948AD when they established the New Nation of Israel, and they regained control of Jerusalem in 1967AD

533BC + 2500 = 1967AD and Jerusalem freed!

But to prove the point, there is a third *time* in Daniel that shows a prophetic "*time*" to be a thousand years.

The four beasts of Daniel 7 are the great Gentile empires that would rule in the Holy Land during the time of the Gentiles.

The first three beasts in Daniel 7 were Lion = Babylon, Bear = Medo-Persia and Leopard = Greece. The fourth beast, Rome, fell in 476AD The Muhammadans out of that same Middle East came on the scene about 200 years later.

But the Muhammadans (the Leopard-Bear-Lion beast of Revelation 13) were not granted world dominion like the empires which came before them; however, the Lord did permit them to rule in the Holy Land for a "season and a time"

Dan 7:11-12 I beheld *even* till the beast [Rome] was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

If time is 1000 years, and there are four seasons, then a season of time would be about 250 years.
 $1000 \div 4 = 250$.

Remembering that a season is not an exact number and could fluctuate a week or two either way, this "season and time" fits history well, indeed.

New Israel became a nation a "Season and Time," (1260 years) after the Dome of the Rock was built.

688AD + 1260 = 1948AD and the new nation of Israel

We have seen three examples, from Daniel alone, of *time* fitting history, when *time* is understood to be a thousand years. Consequently, it is unrealistic to hold that prophetic *times* could mean anything else.

Brethren, I'll accept a time = 1000 years historic fit as a coincidence once, but not three times.

These solutions span thousands of years, from historic events that took place in antiquity to historic events that have taken place in our own lifetimes.

That is a statistical impossibility, so we no longer have just a theory; but a sound biblical and historically supportable doctrine.

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End of study.